The Christian Century

PUBLISHED WEEKLY

The Nature of Patriotism
By James P. Speer

Three Churches Agree!
United Presbyterians Advance Merger

Coronation Afterthoughts
By Reinhold Niebuhr

In Washington for Peace
Editorial Correspondence

JULY 1, 1953

In This Issue

James P. Speer

has had a widely varied career in the U.S. intelligence and diplomatic services and in American business. Mr. Speer was born in Oklahoma, but attended George Washington University in Washington, D. C., to study for the foreign service. While a student he worked as a clerk in the state department. After graduation with a degree in international relations he was commissioned a foreign service officer and held posts in Mexico City, Chile and New Delhi. He was given leave while in India to enter the army, where he served in the infantry and counterintelligence until discharged at the request of the state department, which then sent him to Yale for graduate study in the department of Oriental languages and literature. He was then assigned to Peking, from which post he returned to the U.S.A. to work in the world federalist movement. He then represented the Standard Oil Co. of Ohio in negotiations with the government of Guatemala. He left that company last spring to go in business for himself in Oklahoma City, where his address is 1913 Huntington St.

Reinhold Niebuhr

needs no identification to readers of this paper. The Christian Century is glad to publish Dr. Niebuhr's article, however, not only for its intrinsic merit but for the proof which its appearance affords of the steady recovery its author is making from the serious illness which attacked him about a year ago.

Robert I. Kahn

is rabbi of the nationally famed Congregation Emanuel, Houston, Tex.

Henry J. Cadbury

is professor of New Testament at Harvard Divinity School, Cambridge, Mass., and one of the most widely known among contemporary Quaker leaders.

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Coming Events

July 1-8. Westminster Fellowship National Council, Parkville, Mo.
July 2-12. Ecumenical Institute Course on the Ecumenical Movement for Laymen, Bossey, Switzerland.
July 3-11. National Council of Churches Division of Home Missions Laboratory School for Migrant Workers, Bridgeton, N. J.
July 4-6. Romanian Orthodox Episcopate of America Church Congress, Warren, Ohio.
July 4-9. International Convention of Disciples of Christ, Portland, Ore.
July 4-11. American Christian Ashram (N.C.C. Joint Department of Evangelism), Green Lake, Wis.
July 5-10. N.C.C. Broadcasting and Film Commission Religious Television Workshop, Ames, Iowa.
July 5-17. Oberlin Graduate School of Theology School for Church Workers, Oberlin, Ohio.
July 6-10. National Lutheran Council Regional Home Mission Institutes, Estes Park, Colo.; St. Peter, Minn.
July 6-10. Rural Ministers' Summer School, Blacksburg, Va.
July 6-10. Morehouse College School of Religion Ministers' Summer Conference, Atlanta.
July 6-10. Union Theological Seminary Ministers' Conference, New York city.
July 6-16. Princeton Theological Seminary Institute of Theology, Princeton, N. J.
July 6-17. Seminar-Workshop on the Relation of Religion and the Natural Sciences, State College, Pa.
July 6-18. University of Chicago Federated Theological Faculty Workshop on the Church and Economic Life, Chicago.
July 6-24. Union Theological Seminary Conference for Ministers and Religion Teachers, New York city.
July 6-24. Union Theological Seminary Programs on Christian Foundations for School and College Teaching, New York city.
July 6-24. Westminster Theological Seminary School for Town and Country Ministers, Westminster, Md.
July 7-15. Conference on the Christian World Mission (N.C.C.), Northfield, Mass.
July 7-17. Rural Leadership School, Michigan State College, East Lansing, Mich.
July 8-10. Methodist General Board of Lay Activities Annual Meeting, Chicago.
July 10-19. American Friends Service Committee Institute of International Relations, Ithaca, N. Y.
July 11-16. American Baptist Assembly National Conference on Children's Work, Green Lake, Wis.
July 11-17. American Christian Ashram (N.C.C. Department of Evangelism), St. Thomas, Ont.
July 11-18. American Baptist Assembly Business and Professional Women's Conference, Green Lake, Wis.
July 11-19. Reorganized Church of Jesus Christ of Latter Day Saints Reunions, Custer, Wyo.; Excelsior Springs, Mo.; Onset, Mass.; Sanford, Mich.
July 13-17. Fifth Annual Interdenominational Institutes on Racial and Cultural Relations (N.C.C.), Lewis and Clark College, Portland, Ore.
July 13-17. National Lutheran Council Regional Home Mission Institutes, Pacific Grove, Calif.; Seabeck, Wash.; Syracuse, Ind.
July 13-17. Southwestern Audio-visual Workshop (N.C.C. Department of Christian Education), Georgetown, Tex.
July 13-17. Union Theological Seminary Ministers' Conference, New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, JULY 1, 1953 NUMBER 26

EDITORIAL

SYNGMAN RHEE's act in releasing more than 25,000 war prisoners was a deliberate attempt to wreck the Korean armistice negotiations. It is possible that he has succeeded. At the moment, the United States and the United Nations can think of nothing else to do but to upbraid the Korean president for his betrayal of their confidence—words which leave Dr. Rhee unperturbed since they suggest no answer to the question posed by his mass jail delivery: "What are you going to do about it?" President Eisenhower's "stern" note telling Dr. Rhee that he would be held personally responsible for the escape of the prisoners sounded almost childish, since Dr. Rhee had boasted of his personal responsibility when he announced that the prison camps had been emptied at his orders. But the Communist demands, made when the negotiators reassembled at Panmunjom, were also surcharged with frustration. Not wishing to break off the truce talks, despite the provocation, they could only call for rounding up the escaped prisoners—which they knew was impossible—and taunt the U.N. about its inability to control Syngman Rhee. In a situation as serious as this, recrimination is futile. What needs to be realized is that there are those who believe there can be no firm peace in the Far East until Communist China has been conquered. Some of these are Far Eastern political figures, such as Rhee and Chiang Kai-shek. Some are U.S. military figures, such as General Van Fleet and Admiral Radford. Some are American politicians such as Senator Knowland and Representative Judd. Rhee's act in sabotaging the truce talks shows the lengths to which some of these are ready to go to prove their thesis true. Perhaps the U.N. can use the dangers implicit in the existence of this school as an inducement to the Communists to resume and complete the armistice negotiations.

Rhee Tries to Wreck Korean Armistice

What Do the Anti-Red Riots Portend?

COMMUNIST troops, as claimed, may have firmly suppressed the outbreaks in Russia's various European satellite states. But the riots have been too widespread and too savage to be shrugged off as minor disturbances. They have broken out all the way from Bulgaria to East Berlin. They have brought the destruction of great manufacturing and chemical plants, strikes in uranium mines, the killing and mauling of Communist plant directors, mobs surging against Communist party offices and photographs of desperate men trying to battle tanks with rocks. Apparently, they became a serious threat to the stability of the whole European Communist bloc when Czech workers almost wrecked Pilsen after the currency "reform" which stripped them of their savings and drastically cut their wages. From that start the demonstrations spread like wildfire, especially into East Germany. One surprising aspect of the rioting is the candor with which the Communist press has reported it. Most of what our Western public knows about it (except in the case of East Berlin) has come from Communist sources. And it all raises a question as to what lies behind these outbreaks. Do they mean that the people in the Soviet satellite states, including perhaps the Ukraine, have reached a pitch of desperation where they can no longer be held down by fear? Does the readiness of the Communist press to report the mob uprisings constitute an argument in favor of a more lenient Moscow policy? Or is this disorder an indication that the moves of the Malenkov-Beria-Molotov triumvirate toward improvement of their foreign relations have been forced on them by their discovery that they have inherited an internal situation on the verge of blowing up? Perhaps all these things are partially true. In any event, while we can only speculate as to the full significance of these developments, it is certain that the Soviet world is fast losing its appearance of monolithic impregnability.

The Rosenbergs Are Executed

ON FRIDAY evening June 19, Julius Rosenberg and his wife were electrocuted in Sing-Sing prison. Their execution was rushed through hours ahead of the customary time at that prison in order not to desecrate the Jewish sabbath which was to begin at sundown. A rabbi walked beside the two convicted spies on their way to the electric chair; after death their bodies were draped in the prayer shawls of orthodox Judaism, though in life they had regarded religion with the contempt of orthodox Communists. In its issue of last January 14 The Christian Century said: "Almost everything about the Rosenberg case makes us believe that it will be looked back on ten years hence with regret." The events which followed right up to the hour of execution brought no reason to alter that opinion. Today, it is deeper than ever. The legal doubts expressed at the end by a third of the Supreme Court, coupled with the emphasis which the executive branch of the government placed on the fact that the man and woman were dying because they would not—or did not—inform against

others, brought the Rosenberg case to a climax which did nothing to exalt the majesty of American law. The claim, widely repeated in the press, that the Rosenberg case at least looks good when contrasted with Soviet justice will do nothing to silence misgivings. If the best we can say for what we do is that it is not as bad as something we have long proclaimed outrageous, there is little reassurance in that. We still think that the evidence pointed to the guilt of the Rosenbergs. But in view of their minor participation in the plot and the light sentences imposed on the major culprits (one of whom, Prof. Alan Nunn May, is already free) we continue to believe that the death sentence, imposed for this crime for the first time in the history of the United States, was deplorable. Moreover, in the light of Prof. Harold Urey's comments on the key testimony of Sergeant Greenglass, we feel that some possibility of a conviction secured through perjured testimony must be admitted. Seven months ago we spoke of our "fear [that what] will be remembered is the unnecessary severity of American justice and its readiness to wreak its anger on the relatively minor offender when the major is beyond reach." We now believe that to be the abiding impression left by the execution of the Rosenbergs.

Army Revolt May Herald Better Day in Colombia

SOME TIME must pass before it can be known whether the revolution in Colombia staged by the army presages an end to the persecution of Protestants. There is reason, however, to hope that it does. North Americans decry the propensity of their Latin neighbors to change governments by means of army uprisings. Yet when such a terroristic dictatorship has been established as Laureano Gomez fastened on Colombia, it is hard to see what other recourse its opponents had. Gomez had subjected the country to a reign of terror which, starting with the defeat of the Liberals in the 1946 election and the assassination of their leader, Jorge Eliécer Gaitan, grew into punitive measures against "guerrillas" that wiped out scores of towns and villages and killed more than 25,000 people. Reactionary elements in the Roman Catholic clergy backed Gomez. A Jesuit, Father Felix Restrepo, took the lead in writing a new constitution which was to make a fascist totalitarianism the legal form of government. Bishop Builes of Santa Rose de Osos hailed this new constitution in Gomez's paper, *El Siglo,* as "truly Catholic." The fact that Gomez was on the point of putting this reactionary constitution into effect probably precipitated the revolt at this time. Much of the persecution suffered by the Evangelicals has been a by-product of the effort to make the Gomez dictatorship permanent and to root out all liberal elements. The Evangelicals had 150 years of orderly existence before Gomez; they have suffered terribly ever since. And the Vatican has not helped by decorating Gomez and bestowing on Bishop Builes the high honor of an "Assistant at the Pontifical Throne." The military junta which has taken over Colombia promises to restore, as quickly as possible, the various civil liberties which disappeared with the defeat of the Liberals seven years ago. Religious liberty should, and may, be among them. General Rojas Pinilla and his associates could find no more effective way to convince the U.S. public that they represent a turn away from fascist reaction and toward restoration of the liberties of the Colombian people.

India Closes an Embassy

LITTLE ATTENTION has been paid by the press to India's action in closing its embassy at Lisbon. Yet behind this decision there lies the dismal fact that European colonialism is still trying to hang on to its Asian possessions and by so doing is keeping alive the anger of Asian nationalists. The tension between India and Portugal over the Portuguese colonies in India is a nutshell demonstration of one reason why it is so hard for the West to convince the East that it has learned anything from the nationalistic uprisings which have swept Asia since the end of World War I. Probably few Americans know that Portugal has held, since the days of the 16th century navigators and the Jesuit missions led by St. Francis Xavier, three little colonies on India's west coast—Goa, Damao and Diu. When the British withdrew, an independent India naturally wished to have these bits of territory included within its boundaries. But the Portuguese government not only refused to hand over these enclaves; it refused so much as to discuss the matter with the government of India. France, likewise, is holding four small colonies in India. But France gave up an enclave near Calcutta last year and says it is willing to discuss giving up the others. So relations between India and France, though not satisfactory to the former, have not yet reached the stage of a diplomatic break. Why are Portugal and France hanging on to these bits of India? They must know that by doing so they outrage Indian national pride for the sake of preserving colonies which are worth nothing to them. Their purpose seems to be simply to assert that an outworn colonialism survives. The United States should not be indifferent to such folly, for Portugal and France are our partners in NATO, and Asian nationalism does not forget that partnership.

Douglas Southall Freeman— A Man Who Made Time

SOME MAY THINK that Douglas Southall Freeman, who died last month, pushed to an absurd extreme his adherence to the old saying, "Early to bed and early to rise," and so on. Except on the nights when he had a speaking engagement, he went to bed at 8. In the morning, he was up and had prepared his own breakfast at 3:15. Between those hours he turned out a load of work which was staggering in volume and known the world over for its quality. Reaching his office as editor of the Richmond, Virginia, *News Leader,* by 4, Dr. Freeman read the night's press dispatches, wrote two editorials and by the time Richmond was getting up for breakfast was ready with his 15-minute radio news commentary, as indispensable a feature of life in the Virginia capital as was reading his newspaper. Throughout the morning he worked at the multitudinous duties of an editor. At noon he made a second broadcast. Then, after luncheon at home and a 15-minute nap, he turned to research or writing on those monumental volumes —his *R. E. Lee,* his *Lee's Lieutenants,* his *George Wash-*

ington—which won him fame. One day a week he went to New York to lecture at Columbia. At least once a week he lectured at the Army War College near Washington. His speaking engagements sometimes exceeded 100 in a year. He served also as president of the board of the University of Richmond and on the boards of many other institutions, charities and civic enterprises. Above his desk he kept a framed reminder: "Time alone is irreplaceable; waste it not." And he always insisted that a man who would schedule his time and keep from frittering away his attention and energies on marginal matters could accomplish just about anything he wished. John Wesley has been laughed at for trying to make his preachers get up by 4 every morning, and doubtless there were plenty of Dr. Freeman's acquaintances who thought he was just a little cracked on the subject of early rising. Yet both men proved that, for one who is determined to accomplish something in this brief life, there can be more hours in the day than the slugabed will ever discover.

Carver National Monument To be Dedicated

SUNDAY JULY 12 has been set for the dedication of the Carver National Monument, the memorial to George Washington Carver, the Negro scientist whose experiments with such farm products as peanuts, sweet potatoes and pecans revolutionized the south's agricultural economy. The day is fitting, for it is Dr. Carver's birthday. So far the monument is not physically impressive; it consists simply of the farm near Joplin, Missouri, along with a few dilapidated buildings, where Dr. Carver was born in 1864, the son of slaves. But as word has spread that in southwestern Missouri an attempt is being made to establish what will be the first national memorial to a Negro, to interracial peace and to service through agriculture, more and more visitors have been finding their way to the farm. A ranger from the National Park Service, which purchased the land two years ago, is on duty to show the public about. During January, the registration book showed 200 names. There is hope that as public interest rises, Congress will appropriate enough to create a replica of the cabin in which Dr. Carver was born, provide for an annual rededication to "interracial peace and progress," and make it possible to launch other projects designed to further the values enshrined in the "Carver story." Congress is at present considering the appropriation of funds to complete the Carver birthplace memorial. The proposal is not a separate one, but is simply one item in the vast budget of the department of the interior. It is to be hoped it will be one item that will not be lopped off when the economy ax is swung.

Raleigh Bishop Enjoins End to Segregation

BISHOP VINCENT S. WATERS, of the Roman Catholic diocese of Raleigh, North Carolina, who merged white and colored congregations at Newton Grove recently (see The Century for June 7, page 709), has followed that up by ordering that "there is no segregation of races to be tolerated in any Catholic church of the diocese of Raleigh." In his pastoral letter Bishop Waters says that while the Roman church forms special churches for Negroes as a missionary tactic, if the members of other churches object when the time comes to incorporate these in parishes hitherto exclusively white, "all special churches for Negroes will be abolished immediately." Bishop Waters' diocese includes all North Carolina except Gaston county. . . . Ohio's supreme court has ruled that bequests for Roman Catholic masses are subject to state inheritance tax. Accounts of the way in which this case, which may be carried to the U.S. Supreme Court, originated, may be found in The Christian Century for May 7 (page 548) and May 21 (page 605) last year. . . . Bishop Angus Dun, of Washington, D.C., was made a commander of the Order of the British Empire in the coronation honors distributed by Queen Elizabeth II. . . . A French paleontologist in Algiers has announced the finding of chipped stone implements dating from the Pleistocene epoch. This would indicate a fairly advanced form of human society at least 500,000 years ago.

In Washington for Peace

[EDITORIAL CORRESPONDENCE]

Washington, D. C., June 16.

DURING the last four days about a hundred members of the Society of Friends have been conferring here on the work of the Friends Committee on National Legislation. This has been a time of stocktaking and planning, since the committee was launched just ten years ago. Quakers have come from California, where the committee is organized to speak to the state legislature, and from many other states. The discussion is extremely practical and down-to-earth, for nearly everybody here is politically active. Some hold responsible positions in party or government. All seem convinced that the Quaker concern for peace and social justice requires hard and continuous work at the often unglamorous job of democratic persuasion, decision-making and action.

I

The purpose of the F.C.N.L. makes it a lobby, which it unashamedly admits it is. It works for legislation "in furtherance of the well-being of people, toward the creation of a true world community, and for the elimination of the institution of war and militarism." That aim makes it principally but not exclusively concerned with Congress. The committee is discovering that it cannot realize the national purposes it holds without pressing its concerns back through state legislatures to counties, cities and precincts. Some of the most interesting testimony given here came from an influential worker in one of the major political parties who started as a precinct worker in North Carolina. Another Quaker attorney, who carries a strategic responsibility in cleaning up his own party in Cleveland, got into politics through working for civil liberties and against UMT. Opinion here seemed to favor joining a party and working through accepted channels for reform, although there was strong appreciation for the role of the political independent.

The work of the Friends Committee on National Legislation is open, thorough, and effective beyond the expectation of those who do not know its competence, industry and everlasting persistence. E. Raymond Wilson and his associates and supporters know from the experience of espousing many "lost causes" how difficult their work is, but some success has also indicated that a genuine understanding of issues and of political processes commands respect and often gets surprising results, as in the case of the defeat of UMT. So the "sense of the meeting" clearly is that the work of the F.C.N.L. shall continue and if possible expand.

This comes at a time when most other Protestant efforts to influence legislation in Washington have declined, vanished or shifted ground during the last ten years. The Congregationalists, Methodists, American Baptists, Disciples of Christ and Church of the Brethren have either retired from the field or have turned to reporting, carrying on educational efforts aimed at their constituencies, or other work. The Mennonites and Brethren maintain a service bureau for conscientious objectors. Protestants and Other Americans United and the Joint Baptist Committee on Public Relations concentrate mainly on church-and-state issues. The National Council of Churches is expanding its Washington office, but it does not regard the influencing of legislation as a major concern. The reasons for this shift deserve comment, but that is not in place here.

II

The Quaker concern for "taking away the occasions for war" is interpreted broadly by the Friends Committee on National Legislation. Summaries given here of work done in the last decade include more than 50 specific legislative issues. The rights of the conscientious objector to war have been followed through legislation on conscription, immigration, the doctor draft and foreign service for c.o.'s. Concern for humanitarian legislation has ranged from opposing the wartime hunger blockade to support of UNRRA and the Marshall plan, and relief for Arab refugees, Koreans, Indians and Pakistani. Advocacy of the United Nations fund for children has not been forgotten. Work for more liberal immigration legislation has included aid to displaced persons, opposition to the restrictive features of the McCarran-Walter bill, support of the International Refugee Organization, and the admission of British Quaker Stuart Morris.

F.C.N.L. opposition to militarism includes a seven-year fight against universal military training and opposition to the Truman Doctrine and the North Atlantic Treaty Organization. Support for the United Nations has included working for changes in the Charter at San Francisco, rallying support for U.N. specialized agencies and support for disarmament, including bills by McMahon, Tydings and Flanders. The Quakers have also helped establish the civil liberties clearinghouse in Washington—an association of organizations interested in this matter. They have worked so effectively for abolition of segregation that this afternoon, when I was buying my ticket, the woman in the next line loudly declared she was leaving Washington since "communists, bleeding hearts and Quakers" had got all the racial bars lowered. The ticket seller to whom she spoke bore the prospect of her imminent departure with stoicism.

Reports made here indicated that most of the committee's work is done through face-to-face discussions with congressmen, research on legislation, arranging for expert testimony at hearings on bills, and creating an informed public opinion on issues involved in bills through interviews with leaders of opinion-forming groups and editors of publications. Members of the congressional committee which is considering the legislation are interviewed, and it often takes weeks to find a moment when an interview is possible. When a bill gets out of committee, other congressmen have to be seen or written to. Again the emphasis is on quality of argument, not on quantity of mail.

The work of the F.C.N.L. requires its staff to acquire and organize specific information on legislation. Out of this labor comes the very important by-product called the *Washington Newsletter* of the F.C.N.L. This succinct, carefully prepared guide to pending legislation is much the best and most dependable publication of its kind now available. Its cost is $2 a year and it can be obtained from the Friends Committee on National Legislation, 104 C Street, N.E., Washington 2, D. C. H.E.F.

Three Churches Agree!

[EDITORIAL CORRESPONDENCE]

Carlisle, Pa., June 15.

WITHOUT a dissenting vote, the general assemblies of three Presbyterian denominations have agreed to study a plan of union which will, if adopted, combine them into one church of 3,500,000 members. The General Assembly of the United Presbyterian Church, which adjourns here today, voted to complete the process begun a fortnight ago by the U.S.A. Presbyterians at Minneapolis and continued last week by the southern (U.S.) church at Montreat, North Carolina. Even the most optimistic champions of union had hardly dared hope that all three assemblies would unanimously agree. To be sure, a vote officially to encourage the presbyteries of the three denominations to study the plan commits nobody. On the other hand, a unanimous vote in all three assemblies indicates a high level of good will and a strong degree of probability that the plan will become an actuality.

I

Nearly 300 lay and ministerial commissioners made up this 95th General Assembly of the United Presbyterian Church. At first it appeared that the assembly would fail to achieve unanimity because of some riders which certain commissioners sought to attach to the motion to study the merger plan. When their proposal found little favor it was withdrawn, and the original motion prevailed without opposition. Most of the commissioners here seem confident that next year, when the plan will be sent down to the 66 presbyteries for adoption or rejection, more than the required majority of two-thirds will accept it.

Some opposition exists, but it is found mainly among very conservative ministers who have come into the denomination from outside, and they are not believed to have sufficient influence to block what the moderate majority plainly desire. The judicial commission may have had the extremist type of minister in mind when it warned the

presbyteries to be more diligent in safeguarding the church against unworthy or unqualified candidates for the ministry, asking "that presbyteries be warned against a sentimental piety that would throw the door of the ministry wide open to any and all men previously ordained by other denominations that are little more than schismatic sects."

This denomination requires that candidates for the ministry attend its own Pittsburgh-Xenia Theological Seminary, or some other Presbyterian seminary, or an institution accredited by the American Association of Theological Schools. The United Presbyterian seminary reported here that it has 188 students. It is now in process of changing its location in Pittsburgh and is building a new plant, to cost $1,750,000, in East Liberty. More than half its candidates for the ministry are married.

II

The General Assembly voted to approve entry by ministers into the federal old age and survivors' insurance plan, providing they enter voluntarily, that they do so as "self-employed" persons and pay their own dues or assessments. The church has a pension system which provides adequate benefits only to ministers who pay their assessments for the full period of 35 years.

A statement on religious liberty, adopted here, contained these words: "We reaffirm our belief in the absolute necessity of freedom of religion. We fear, despise and will resist any tendency to coerce the religious conscience. . . . We believe religious liberty is the will of God." The same statement deplores the injustices of congressional investigating committees and says: "We heartily favor efforts to expose and deal justly with communists in all walks of life."

One of the reports given this session evoked ancient memories. It came from "Thebes Presbytery, Synod of the Nile," which has 28 congregations and 35,000 Christians. The modern touch was supplied by the reporter, Fahim El Akhdary, who said his school at Asswan, Egypt, had been visited by General Naguib, who preached the doctrine of "Unity! Discipline! Work!" Glenn P. Reed, general secretary of the foreign missions board, also brought the assembly down to date by declaring: "Every country in which we are doing missionary work is in a state of revolution." These countries are Egypt, the Sudan, Pakistan-India and Ethiopia.

Yesterday the assembly celebrated the 200th anniversary of the first communion service held in America by the progenitor of this denomination. About 800 persons met for worship in a tent erected at Newville, a few miles from this city. They remembered John Cuthbertson of Scotland and a communion service for 250 pioneers which he held in the forest there. Yesterday's meeting sang without accompaniment the Psalms of David, as the commissioners' pre-Revolutionary forebears had done. But here also a new note was sounded. Former Moderator A. H. Baldinger said: "The things we hold in common outnumber thirty to one the things we hold in distinction." Such words were rare when the Old Spring Church at Newville was established in 1754.

Samuel C. Weir, minister at Dearborn, Michigan, was elected moderator. Next year's important assembly will meet in the Goodyear Heights Church, Akron, Ohio.

H.E.F.

No Controversy

EDITOR THE CHRISTIAN CENTURY:

SIR: Believe it or not, your friend (if that is the right word) Simeon has finally been invited to make a speech. I do not know who broke a leg and could not come, but I am glad to be even the tenth choice. But there is a catch in it, so I am writing to you for help.

The lady who sent the invitation wrote graciously, "You may choose your own topic, of course, but naturally we do not want anything controversial." In other, better known words, "Hang your clothes on a hickory limb but don't go near the water."

I thought hard about an acceptable subject, for I did want to hear those heart-warming words, "We have with us today . . . " A safe subject popped into my mind: "Eeny, Meeny, Miney, Mo." Fine! But wait a minute! That might sound like Russian, mightn't it? One commissar saying to another, "Please pass the atomic secrets." Definitely out! I tried another: "Mary had a Little Lamb." That fits into the American Way, doesn't it? Who could object to that? Then a horrible thought spoiled it. There might be Cattle Men present, and you know that Cattle Men are death on the sheep business, including lambs. There might be a riot.

Then, remembering that there were women in the organization, I cooked up a honey: "Mary, Mary, Quite Contrary." Rather a delicate tribute, don't you think? But hold! That word "contrary" is really an attack on American Womanhood, and that certainly won't go down.

So I am stumped. S.O.S.! Is the present popular demand for "no controversy" going to result in a mental blackout all over America? For it really is sapping the supports of democracy—individuality and controversy. Without any frantic boast or foolish word, we might well remember that ours was the first nation ever dedicated to the rights of the individual. "Endowed by their Creator with certain inalienable rights."

The demand for conformity to one mold of thought is strangling all that nonsense. And many are forgetting that America was formed by creative controversy—conflict in England over freedom before the Mayflower sailed, and conflict here over the laws of the new nation. It was from creative controversy that the Constitution emerged. We find the great record of that in the *Federalist* papers.

Now the great danger is that of people pulling down the shades of their minds in fear. There is a symbol in the pulled-down shades, a terrifying symbol. Frequently in a small town one can hear it said, "I think our neighbor must have died. They are pulling down the shades." Whenever men pull down the shades of their minds, something precious has died.

One of the cosmic events of this frightened year has been the Cincinnati baseball club's changing its nickname from the "Reds" to the "Redlegs." One can't be too careful. Or too red! I am expecting to hear any day that a resolution has been introduced by either a Senator from Wisconsin or a Senator from Nevada to eliminate the red from the Red, White and Blue.

Three cheers for the Green, White and Blue!

Yours, SIMEON STYLITES.

On the Nature of Patriotism

By James P. Speer

PATRIOTISM? It is, I think, a kind of loyalty. Originally, and still in most countries, a loyalty to a familiar place, where one was born or where one's formative years were lived. This is the usual, the natural kind of patriotism. This is the kind of patriotism that the Virginian felt in colonial days. This loyalty to one's native state was, and still is in some states, the type of patriotism that carries with it a warmth and a love. It is, by its very nature, exclusive, the "in-group, out-group" feeling that psychologists speak of.

But American patriotism is something new and different. The United States is too large, too vast a congeries of differing climates, topographies and attitudes to invite this territorial prototype of patriotism. To me, for example, the open and unpretentious friendliness of Oklahomans is something real. I love the way the earth smells here of a midsummer evening. I like its treeless plains. And even the way the soil has been wasted and abandoned has a familiar pathos for me. Because I understand, and to a great extent share, the narrow-mindedness of many of its people, this too I can condone as one does a friend's faults. I can extend this warmth in a diluted form to surrounding states. But I am unable—despite much travel over many years—to apply it to the entire United States.

Patriotism and Ideals

American patriotism has had to sustain itself on something different, and possibly less meaty, than love of place. Patriotism directed toward the American federation has based itself on ideals and institutions: ideals like independence, freedom, democracy, equality; institutions such as a government of limited powers, a system of checks and balances, trial by jury, the right to vote.

To the extent that these ideals and institutions have been interpreted by all of us in the same way, we have had a consistent and sufficient "patriotism" or "loyalty." However, interpretations have been varied and, at times, most divisive. There is no semantic difficulty about the love of one's fatherland. The love is simply there. But ideals have to be expressed in words and sold as slogans. Does freedom mean freedom for black people too? Does equality imply equal sharing in this world's material goods? Does a system of checks and balances mean that the Supreme Court can throw out an act of Congress? Does the right to vote apply to females? These and other questions have shaken American patriotism badly on occasion.

In England it seldom occurs to anyone that a fellow Englishman's patriotism is open to question. In the United States we are quick to cry treason. The reason is that loyalty to America as distinguished, say, from loyalty to Texas, consists of fealty to certain ideals. And woe to him who questions the current majority's interpretation of those ideals. At the moment, for example, we are witnessing the curious circumstance that loyalty to Chiang Kai-shek and Francisco Franco is necessary to prove loyalty to the United States. This rather ridiculous situation is due to the fact that a very vocal group has interpreted American freedom as being dependent not merely on a bitter animosity toward communism but also on a lively endorsement of all anti-communist governments.

Flag-Waving Ordeal

Perhaps it is because our patriotism is institutionally centered rather than territorially centered that we work so hard at it. Although I was raised in a family somewhat distinguished for its war record and its public service, I experienced from my earliest youth considerable embarrassment and diffidence when it came to pledging allegiance to the flag, listening to a Fourth of July speech, viewing a parade or singing the "Star-Spangled Banner." Perhaps the trappings of traditional nationalism are not suited to our new type of federal state. At any rate, I believe that the reason for my early lack of enthusiasm was that allegiance to the nation—as distinguished from a love for my immediate, familiar surroundings—was not natural. A child is apt to be honest in his emotions; he has not yet learned to conform his heart to the social pattern.

I learned only in later years, then, that the real substance of Americanism is expressed in the guarantee of inherent human rights by institutions based on individual responsibility. Understanding Americanism, therefore, was not a subjective, emotional experience; it was an objective, intellectual process. Emotional attachment to the federal state came, when it came, from the intellectual awareness that there was a basis in fact for the display of feeling which society in general affected.

I came to understand that the states were united in order to establish free institutions on a wide and firm base, and that the federal government was created as the necessary shield of freedoms which I knew, intellectually and emotionally, to be manifest truth. I saw that in our Constitutional Convention the spiritual concept of the dignity of the individual was combined with the intellectual principle of equality before the law to produce governmental institutions which would cherish, protect and advance both concepts.

The Basic Social Contract

Finally, I realized that freedom and equality are mere concepts without concrete effect except to the extent that they are enforced by government. One sees here the real, the basic social contract: the individual saying to government, "I will give you certain controls over me if you will protect my liberty, my life and my property against all threats." It is, I think, only within this context that one can get down to the true substance and foundation of American patriotism. Its logical strength helps one to understand why Americans united so nobly after Pearl Harbor to fight a war. Its emotional weakness throws some light on why some Americans preferred a four-year clambake on the home front to any blood, sweat or tears.

Unfortunately, one will find in this social contract, which

forms the rightful basis of American patriotism, an inexorable corollary. Assuming that provincial loyalty is natural and unchanging, what becomes of loyalty to the nation-state when the national government is no longer able to fulfill its obligations under the social contract? If the course of history renders the federal government incapable of providing the protection of liberty, life and property which justified the individual in vesting sovereignty in it, in what case then are those institutions which attracted and held his loyalty?

It seems that I must, as a matter of personal integrity, ask myself whether my personal freedom is still protected by the United States government. And I am not sure that the answer can be affirmative.

Although one still has freedom of speech in that it is still listed in the Constitution, it simply is not sensible to use that freedom freely any longer. The Soviet threat to America has caused too many people to believe that, since communism is a new idea, and since the Russians are Communists, new ideas are pro-Russian and therefore traitorous.

Fear of Social Pressure

Thus far it is the social pressures against free expression that are the controlling ones. It is merely a matter of time, however, until our legal structure yields to conform. Judges know that the reason we have a government of laws instead of men is that laws do not bend to each passing gale of public opinion. But judges cannot withstand indefinitely these social pressures; they have to live with their fellow citizens. Indeed, through congressional investigations we seem to have found a convenient way to bypass the courts. Freedom of the press has become largely meaningless because most of the press has long since bowed to these same pressures. Indeed, the press is peculiarly responsible for the fear complex we live under.

There was a time when I joined openly with others in promoting the cause of world peace. But now that we are at war it is little less than treason to preach of peace. So, although the right to freedom of assembly is still enshrined in the Bill of Rights, I am too circumspect to exercise that right any longer. For one to belong openly to a minority has become discomforting to one's family and embarrassing to one's employer.

And now that we have the Smith act and the Supreme Court has declared it constitutional, one is well advised not even to hold beliefs that are unorthodox. For it is no longer necessary to commit an overt act. There need not be any "clear and present danger." It is enough that one speak seditiously. This does not mean that one may not believe as his education and conscience dictate. It merely warns him not to tell anyone about his beliefs or to associate freely with others who hold similar convictions.

The dim object of all this pressure to conform, to love with the majority and hate with the majority is, I presume, to bring about unity before the common foe. But since a joint effort in the face of extinction requires little patriotism, but rather a mere desire to survive, I question the efficacy of inquisitions into loyalty. Nevertheless, assuming that it is necessary, how much protection of my life can I expect from the United States government? Having largely lost freedom of thought, speech and assembly, I may expect a complete eradication of freedom during an indefinite period of military service. This may or may not protect my life.

During the last war, for the first time in its history, the federal government was unable to protect the life and limb of a substantial number of its citizens. These were the more than one million casualties who were sacrificed to protect the rest. I am here today partly because my brother was killed in the Battle of the Bulge. I was protected; he was not. His government was not big enough or wise enough to protect him. It took him and placed him where he was killed. For him the social contract was pretty much a one-way street.

He at least had the satisfaction of knowing that he was protecting someone, for a while. He knew that for every American casualty, 150 Americans were still healthy. But how about the German soldiers who fired the shell that killed him? They knew that their people at home were dying in greater numbers than they. How much protection was the German government affording its people? How about the people of Hiroshima? Where was their protection? What satisfaction of sacrifice had they?

We have heard—till we don't believe any more—the stories about the atom. We are told soberly, though it has ceased to register, that we might lose 60 million people in the early stages of a full-scale war. We are comforted by the assurance that we would win the war in the end. Why would we win? Because we always have won. Let us assume that we would win. My chances of survival would be about 50-50, and that is not good enough. Shall I be grateful to a government which can provide only that degree of protection?

Government No Longer Protects

Let me introduce another psychologist's phrase. I have a "personality which I seek to protect." I seek to protect it and develop it along the lines which religion and ethics have taught me. If I survive another war, can I look forward to the kind of society that might assist in this development? Can I foresee anything but chaos and a reversion to some remote and bestial prototype? The chances appear excellent that this federal government can promise me (a) no life at all or (b) a life not worth living. What am I getting in return for the sovereignty which I have vested in that government?

A third protection which I require of government is protection of my property. This the federal and state governments have done for me and my family for 160 years, until recently. Now the federal government is confiscating my property. Like most other people, I have little besides a salary. A fifth of this is taxed away, the rest is debased by devalued dollars and snatched away by inflated prices. My insurance policies have been rendered ridiculous and my pension credits are a sorry joke. Is the American standard of living a thing of the past? Do we face a future, not of More, but of Less?

Government siphons off a third of the national income, and of this 80 per cent goes to the military. This is a fourth of our national product which goes, not into the arts and sciences for the benefit of me and my posterity, but into destructive uses—a vain attempt to provide the kind of protection that national governments can no longer pro-

vide. Shall we be grateful to a government which takes a third in order to protect us in a war during which the remaining two-thirds will be liquidated and destroyed?

It is my duty, under my contract with this government, to obey the laws which seek to guarantee my rights. This I have done, and gladly. I am required to bear arms in time of war. This I have done, and hopefully. I must pay taxes —and this I have done, dubiously. But I have other duties. First, to Him upon whom I am wholly dependent. And in my spiritual life I receive full measure and running over in return for the allegiance I pay to my God. Second, to those who are dependent upon me. And for the support and love which I give to my wife and children, I am given back at least an equal return. Then too, I must and do respect the rights and dignity of my neighbors, and they respect mine. These are relationships which are wholly satisfying.

Bargain Fulfilled and Not Fulfilled

As to government, the town policeman patrols my neighborhood, the garbage is collected and we have a good water supply. The county sheriff is fairly efficient and we have an excellent school. The state government here probably doesn't steal much more than the next one, and it is finally doing something about the highways. These are social contracts which are reasonably satisfactory: out of the sovereignty which I place in these levels of government I receive most of what I expected to get.

But in the broadest area of government I am not getting what I bargained for. I cannot get that which I have a right to demand. The federal government, which is the ultimate guarantor of all my social relationships, can no longer guarantee them. That government no longer justifies by its performance the high attributes of sovereignty which I have vested in it. It can no longer control the threats to my liberty, life and property because those threats are outside its jurisdiction. It can merely arrogate to itself more and more internal power in order to meet the external threat. Only by mortgaging my freedom, life and property can this government make even a desperate effort to fulfill its obligation to me. It must imprison me to free me, kill me to save me and strip me to clothe me.

World Government and Survival

At midterm in the 20th century it is madness to believe, and wickedness to assert, that any national government can protect its citizens. It is, I submit, axiomatic that no government can preserve order unless it has jurisdiction over the area of conflict. And that area of conflict is now worldwide. It is this lack of jurisdiction that makes the United States government unable to discharge its duties toward me. This same lack has produced totalitarianism in many nations and brings it on apace in our own country. If our free institutions cannot be lifted to a new level of government which does have this jurisdiction, they are simply obsolete. In fine, American sovereignty must be transferred to a broader stage; else American freedom pays the forfeit.

The conditions of survival are not mysterious. They are well known, tested and proved. They have been announced to us time and again over the past ten years. That peace exists at the local, provincial and national levels because law is enforced there is so patently true, and the application of this proposition at the international level is so obvious, that one is shocked when one first thinks on it. That peace is a by-product of just government is an idea breathtaking in its simplicity. But in its simplicity lies the difficulty. For we are not content to accept great ideas in all their elemental splendor. We must turn aside and, in the name of "practicality," lose ourselves in a labyrinth of half-measures.

The United Nations is the most prominent of these half-measures. Other examples are the League of Nations, the Kellogg Pact, NATO and all the other military alliances and pious declarations ever agreed to. But the U.N. Charter can be changed if the American people want to do it. It comes up for revision in 1955 and our voice will be decisive. True, there are grave obstacles. There is Soviet intransigence. There are European rivalries and suspicions, new nationalisms in Asia and Africa, American immaturity. And, not least, the widespread disgust with the U.N., precisely because it has not proved equal to its mission. But these are initial obstacles which, once overcome, cannot recur. The United Nations, equipped with legislative, executive and judicial organs, can become—by 1955—a fit repository for those external attributes of sovereignty which national governments may no longer rightly hold. And this approach has the virtue that, while it is hard at first, it becomes easier, instead of starting out easy and becoming impossible.

The United Nations

In the era of good feeling which followed World War II there was broad agreement that the U.N. ought to be given the power to enact, interpret and enforce world law. But mental endorsement did not necessarily produce conviction or evoke action. So we were willing to believe that national sovereignty had nothing to do with peace. Old habits insinuate themselves into our nervous systems so that, even after they become vices, we continue to cherish them. Change finally comes from desperation—a full awareness of our predicament—plus a powerful vision of something better.

A time of change is, of course, a time of pain. And it may be that a depression must be added to our troubles before we shall have the humility to abjure national pride. But relief can come swiftly, and it is possible that today is the eve of another day when absolute nationalism, like slavery, will have become one of the incredible things of the past.

A governed world is, I believe, inevitable. It will be governed according to some philosophy. It may be a tyranny arising out of a war-ruined world. But it can be a free federation under which human personality can develop in peace and dignity. If it is to be the latter, American patriotism must look to its institutions, not to its geography.

Ode to the Machine

ITS triumph stands assured. On peak and plain,
Ocean and shore, no arm can check its reign . . .
Unless the earth, when fire and bomb careen,
Is made machineless by the god Machine.

STANTON A. COBLENTZ.

Coronation Afterthoughts

By Reinhold Niebuhr

THE PHENOMENAL INTEREST in this country in the coronation of an English queen, despite the fact that the relations between the two countries are rather more frigid than at any time in this century, raises some interesting questions about the sources of the enthusiasm and interest. Could it be that the competition of the radio and television chains whipped up the interest? Was it prompted merely by a colorful spectacle? Or was it a tribute to the permanent power of poetry in politics even in a nonpoetic technical age—and even, or perhaps particularly, among a people like ours which has officially banished poetry from the arts of government?

Some of our people may have been interested in the coronation drama because monarchy is the apex of the social pyramid in an aristocratic society, and the more favored classes have never lost their admiration for kings and princes. Yet most of our people rather hold to the 18th century view, which, reacting to the institution of absolute monarchy and resenting the injustices which flowed from absolute and irresponsible power, had no inclination to appreciate its symbolic significance. Many of us are aware that these old judgments no longer apply to the modern institution of monarchy. But we rather suspect that the institution has survived in Britain, as in other European countries, because the British people are so slow to relegate outmoded institutions to the scrap heap of history. A nation which is accustomed to buying new models every year will naturally be less interested in old institutions.

Poetry in Politics?

Yet our enthusiasm for the coronation belies our conscious judgments. Can it be that we have unconsciously expressed our tribute to the potency of poetry in politics which we consciously depreciate? The coronation was a vivid illustration of the poetic function of monarchy, for everything in the coronation spectacle, from the rich symbolism of the Abbey ceremony to the triumphal procession with the queen riding in a coach drawn by richly caparisoned horses, as in a fairy tale, was poetic. The fact that automobiles were banished from the procession by the queen reveals her wisdom. She evidently understands the incompatibility between poetry and technics. The whole coronation ceremony is, in short, a reminder of the achievements of constitutional monarchy, which preserved the symbolic and poetic significance of the institution of monarchy while the democratic movement abolished its power.

Poetic symbols are so important in our communal life because this consists of many processes of justice and slow developments of authority which are too complex and inexact to be scientifically apprehended. They must be grasped imaginatively. The institution of monarchy—more precisely the hereditary principle by which sovereignty is transmitted from generation to generation—is symbolic of the fact that the authority by which a community orders its life is not merely a conscious contrivance, as the "social contract" theory of government wrongly supposed. It is, further, something more than the particular governments which are made and unmade by popular will. It represents the slow accretion of authority and prestige at one particular center which is transmitted and perfected by the organic processes of history. Conscious intent, which is symbolized by parliamentary government, is an important element in the establishment of justice; but the adjustment of interest to interest and the mutual acknowledgment of rights, which proceeds "providentially" and not by conscious contrivance, is symbolized by the continuities of the monarchy.

Providence and Monarchy

The institution of monarchy is itself a product of the historic forces which it symbolizes. It is not what either the monarchist or the antimonarchist intended, but wiser than the intentions of either. The monarchists intended to preserve the monarch's absolute power. The rising tide of democracy everywhere in the Western world overwhelmed their intentions. The antimonarchists intended to destroy an institution which was the cause of so much injustice even if it meant the sacrifice of whatever symbolic significance the institution had. Constitutional monarchy was the product of a wisdom of common experience which was wiser than the conscious intentions of either party, thereby symbolizing the very providential forces of history of which it is a product.

It may be significant that the nation which produced Edmund Burke's *Reflections on the Revolution in France* and expressed its preference for the "rights of Englishmen" rather than the "rights of man"—that is, for rights mutually acknowledged in and embodied in a living history rather than abstract rights, conceived rationally but not embodied anywhere—should have a more stable government and no less liberty and justice than the home of the French Revolution. Britain is not the only nation which reformed, rather than abolished, the institution of monarchy; but it is eminently fitting that a nation which gave us the common law, in which justice is defined by historic rather than abstract concepts, should also exemplify this historic wisdom so excellently in its monarchical institution.

Monarchy a Superior Symbol?

The rich symbolism of the coronation ceremony is itself a product of history. The anointment and enthronement, the scepter, rod and crown, are acts and symbols which historic experience has elaborated, beginning with Zadok's anointment of King Solomon. But the monarchy symbolizes not only the historic continuities of a healthy organic society, but the unity of a people beyond party division, and the majesty of the state beyond the authority of particular governments, made and unmade at the people's will. How can a nation or any community arrive at a consciousness of its total unity without poetic symbols? Is

not a historic institution, endowed with marks of prestige and authority, a better symbol than either a flag or a party leader?

A Family Symbol

It is significant that, as the monarch loses his power and his function becomes more purely symbolical, the royal family rather than the monarch as an individual becomes important. For the family is the best possible symbol for achieving the self-awareness of a nation. Perhaps it is particularly significant that it has become increasingly important that the "family of nations" known as the British Commonwealth (which is incidentally a triumph of the historical approach to political problems) should have only a vaguely defined loyalty to a common crown as its cement of cohesion.

Naturally, as the power of the monarchy decreased and its symbolic function increased, it became more important to have an ideal family in the center of the royal symbolism. Hence the impatience of the British people and the whole Commonwealth with the marital difficulties of the Duke of Windsor, and the resulting abdication crisis. The present royal pair, with the young and modest queen, her charming, intelligent and handsome husband and the two children, is so perfect a symbol that it must have persuaded even the most loyal adherents of the former King Edward that Baldwin may have been right after all.

If the royal family is a poetic symbol of the unity of the nation, so its tokens of majesty are expressions of the majesty of a nation's government above the authority of particular governments. The royal symbol thus saves minority parties from the embarrassment which occurs when the leader of a competing party wins an election, becomes the head of the state and must be respected though resentment is felt toward him as "that man."

The Role of Monarchy

A speech from the throne in a constitutional monarchy is a very telling expression of the realities in a community which enjoys both democracy and harmony above party conflict. The address is written by the prime minister and defines policies which have won the suffrage of the majority of the citizens. But it is delivered by the sovereign. That symbolizes the fact that the government speaks with an authority greater than the party's, which put it in office, even as its judgments must seek the welfare of the whole nation.

Besides these symbolic functions constitutional monarchy must perform a strictly constitutional-political function in a parliamentary democracy. The monarch acts as umpire and consultant in periods when cabinets are made and unmade. The elected presidents of Continental nations, which have dispensed with monarchy, lack the prestige for their task, since they are the creatures of the very party conflict that they are called upon to arbitrate. As this political function is important in a constitutional monarchy, the monarch's scrupulous impartiality in performing this function adds moral prestige to the throne by proving it to be politically powerless. Sovereigns in Europe who failed to meet this test and became involved in party intrigues have all been swept from their thrones, the monarchy becoming discredited when its party ally was overthrown.

The British monarchy has not always been as scrupulously impartial as it now is. Queen Victoria was in fact ambitious to influence the course of political decisions. What the British now call the constitutional impartiality of the monarchy is in fact—as are all elements in the British constitution—the product of a slow historical growth. The present queen's grandfather survived the final modern test of the impartiality of the sovereign when the House of Lords vetoed the radical budget of Lloyd George and the cabinet asked the king to appoint a sufficient number of lords to insure the passage of the budget in the upper house. Many of the advisers of the king implored him to assert his royal authority and deny the government this promise. But the king was wise in the ways of the British constitution, and he sensed that the constitution at that moment in history would not tolerate such an assertion of royal authority.

Appreciate But Don't Appropriate

Even if one appreciates the historic continuities which constitutional monarchy symbolizes, one could not wish the institution for our nation. Nations do not break or alter the basic forms of their national life unless they are overwhelmed by a catastrophe. That is why we should not desire any other form of government than we have, though we might aspire to the wisdom of being able to make such gradual changes as new contingencies may dictate. But even if constitutional monarchy is not for us, it would be well if we could appreciate the poetic and political functions of the institution. Then it would prompt us to understand that the coronation was not simply some vestigial remnant of the pageantry of an outmoded past, but an important rite in a community which has managed to preserve organic dimensions in a technical age.

In that case the immense interest in the coronation might serve to heal the growing breach between the two Anglo-Saxon nations, for it would persuade the younger and more powerful partner of the dignity and wisdom of the older partner. This partner is not some grandparent, intent upon storing archaic reminders of a glorious past in his attic. He is a healthy person who understands the imponderables of man's communal existence rather better than any contemporary.

Landscapes of Love are Many

LANDSCAPES of love are many. Here is one:
Ashore the peace of poplars, and the moon
Rising behind them, silvering the lake;
The fitful disappearing of a loon
Close to our boat, and birdnotes from the brake
Matching the twilight mood; the air deep-still,
With such a stillness as one listens to
Enraptured, not expectant; wish and will
Held in abeyance. We who scheme and do,
Coining our days into a million deeds,
Do but a little part of what is done,
And this calm evening of grace exceeds,
Communes and measures. I would not rescind
The soft alliteration of the wind.

GERHARD FRIEDRICH.

JULY SURVEY OF BOOKS

Bible in the Pulpit

EXPOSITORY PREACHING FOR TODAY. *By Andrew W. Blackwood. Abingdon-Cokesbury, $3.00.*

MOST preaching today, it is obvious to any reader of homiletic journals, is topical. Textual preaching is rare, and texts are often mere pretexts. And even more rare are expository sermons. Dr. Blackwood, in this his latest work on homiletics, stakes out an open claim to a great mine of sermon material in the Bible passages of some length—poems, incidents, stories and parables. Not only does he stake out the claim, but he has opened the shaft, hewn out the corridors and tapped rich veins of ore. For the sluggard, this book will provide at least a season's preaching. To the industrious, it offers a great lode of metal for refinement and the promise of future riches to one who digs.

Using biblical materials—largely from Psalms, Judges, Matthew, Luke and Acts—as case studies in expository preaching, Dr. Blackwood offers to both the apprentice and the master preacher some excellent tools, sample blueprints, and above all a conviction that expository preaching is eminently worth while. No minister can read this book without promising himself to try the expository method. And those who have tried will be helped to improve.

Expository preaching, in Dr. Blackwood's words, "begins with a human need today" and brings light to bear on that need from a "Bible passage longer than two or three consecutive verses." The book deals in masterly fashion with the selection of such passages and the emphasis within them, with the difficult problem of sermonic unity which distinguishes expository preaching from a running commentary or a Sunday school lesson, and with the need for variety which will keep a congregation interested and alert. It includes, in a natural way, the underlying general principles of style and delivery.

The book is clearly written, well organized and abundantly illustrated by examples from the master preachers and from the author's pastoral experience. For an excellent and thought-provoking case study for a sermon during a political campaign, read his treatment of Jotham's parable of the trees.

The style of Dr. Blackwood's writing is slightly "preachy." In contrast to the sprightliness of Carl Patton's *The Use of the Bible in Preaching* (Willett Clark & Co., 1936) this is a heavy book. This reviewer's attention was caught by one error. In discussing the potentialities of the 121st Psalm (pp. 50-51) Dr. Blackwood seems to imply that only a Christian interpreter of the Psalms would discover in them the hope of immortality. Oddly enough, it is this very Psalm which is recited at Jewish funerals as the fitting words for one making the pilgrimage to another world.

These slight objections aside, the book is well worth reading. At their best, books are like hilltops. Each one opens a new vista or offers a fresh view of a familiar landscape. *Expository Preaching for Today* reaches such a height. It reintroduces to the minister an interesting approach to Bible preaching, and it promises that minister's congregation an exhilarating rediscovery of the Book of Books.

ROBERT I. KAHN.

Heart vs. Head

THE GERMAN STURM UND DRANG. *By Roy Pascal. Philosophical Library, $4.75.*

STURM UND DRANG—"Storm and Stress," as it is usually translated—is the name given a German literary movement of the late 1700s which was to prove the opening phase of the "second blossoming" of German literature (not the third, as Prof. Pascal would have it). The first blossoming lay 500 years in the past. In the intervening centuries Germany had produced nothing that could be called great literature. There was, to be sure, Luther's magnificent translation of the Bible, which created modern German; there was a steady stream of matchless hymns, both Protestant and Catholic (by Luther himself and, later, by Paul Gerhardt and "Angelus Silesius," to mention the best known); and there was a great number of folksongs of varying merit. But after the Thirty Years' War German writers merely imitated, more or less badly, classical and French models, and poetry was the province of "learned" men. This sad condition was no doubt due in part to the country's unhappy division into hundreds of separate dukedoms and principalities, whose rulers —the "transparencies," as Thackeray sneeringly called them, translating literally the *Durchlaucht* which was the proper form of address for persons of princely rank—read French if they read at all, and to its strict and static class system.

Late in 1770 two young Germans met at Strasbourg, and then and there the Sturm und Drang was born. Of course it did not fall suddenly from the sky; no movement does, literary or otherwise. There had been prescursors. Lessing had pioneered in criticism and the drama; Wieland with his gay satire had introduced a fresh note; Klopstock in his *Messias* had ventured unheard-of things in diction and meter. On the political scene, revolution was stirring in France and in the British colonies across the Atlantic. The time was ripe for new beginnings. And there in Strasbourg were the men to make the most of the opportunity. One of them was Wolfgang Goethe. The other was Johann Gottfried Herder, an ordained Lutheran minister, a man of difficult temperament but great gifts of intellect and imagination, whose studies in history, language, folksong and the drama were to stimulate thinkers all over Europe.

Goethe was 21 in 1770, Herder 26, and their half-dozen or so colleagues in the Sturm und Drang were also in their early twenties. (Schiller, who was only 11 in 1770, came into the movement practically at its end.) Thus it was a movement of youth, extravagant and enthusiastic, a "romantic" movement (though German literary historians reserve *Romantik* for a later period). It was in the first instance a revolt against the deadening influence which the Enlightenment, as interpreted—or misinterpreted—in Germany, had exercised on poetry and the drama. Taking its cue from Rousseau, it contended for the heart as against the mind. Nature vs. culture, feeling and passion vs. reason, faith vs. skepticism, originality vs. imitation, the creative personality vs. all rules and regulations—these were its slogans. It canonized life, so to speak—meaning by "life" man's emotions, his instincts and intuitions, the *Drang* or urge within him.

The literary output of the Sturm und Drang men was considerable. Today the greater part of it is read by few save literary historians. Most amateurs of literature associate the movement only with Goethe's *Werther* and, perhaps, Schiller's *The Robbers*. Goethe was of course the great figure in the S.u.D., as he is the great figure in the whole of German literature, to say nothing of his place in world literature. Necessarily, Pascal devotes about a third of his book to Goethe. But there is a little more to the story, as our author (professor of German at the University of Birmingham, England) is at pains to point out. His is the first full-length study of the S.u.D. ever to appear in English. It is a thorough and methodical piece of work, obviously based on first-hand acquaintance with the sources. But S.u.D. literature as such is not his main theme—he promises to deal with that in a later volume. Rather, he is concerned with S.u.D. attitudes and ideas and with their effect on European thought. Their original theses inevitably led the men of the S.u.D. into problems of philosophy, aesthetics, social organization, history, criticism and so on, and the answers they evolved set the course of modern Western culture.

Prof. Pascal's treatment is consequently topical, under such heads as "The State," "Social Classes," "Thought and Reality." The chapter on religion stresses the part that pietism—always strong in Germany—played in shaping S.u.D. ideas, though all the men of the movement, except Herder, who remained a conscientious pastor, ended as non-Christians. The section on Johann Georg Hamann (1730-88) will perhaps be of special interest to readers of this journal. Hamann, a peculiarly irrational and immensely erudite man and a religious "fundamentalist" of the most extreme sort, was the theoretician of the S.u.D. Incidentally, as Prof. Pascal points out, Soren Kierkegaard felt a great kinship with this "Magus of the North."

A surprising aspect of the S.u.D., and one to which the author does full justice, is the influence that English writers had on it. Shakespeare, of course, had been

popular in Germany ever since James I's daughter Elizabeth married the Elector of the Palatinate and brought English players to her court. But the S.u.D. men apotheosized him, and they drew inspiration also from Ossian, Bishop Percy's *Reliques*, Shaftesbury, Dean Swift, James Thomson, and such minor lights as Edward Young and Thomas Warton.

The book is heavy reading, largely because, while the author makes a heroic effort to obviate the difficulty, much of it will fail to register with the reader who does not have, as a minimum, a fair familiarity with Goethe's works and some knowledge of the course of German literature. Still, there are chapters—notably "The Idea of History" and "The Achievement"—which should fascinate any serious student of the development of modern Western thought. CECELIA C. GAUL.

Lux ex Oriente

THE HALL OF LIGHT, A STUDY OF EARLY CHINESE KINGSHIP. *By William Edward Soothill. Edited by his daughter, Lady Hosie, and G. F. Hudson. Philosophical Library, $7.50.*

HOW TO KNOW GOD, THE YOGA APHORISMS OF PATANJALI. *Translated with a new commentary by Swami Prabhavananda and Christopher Isherwood. Harper, $2.50.*

BUDDHISM, A RELIGION OF INFINITE COMPASSION: SELECTIONS FROM BUDDHIST LITERATURE. *Edited by Clarence H. Hamilton. Liberal Arts Press, 153 W. 72nd St., New York, $1.75.*

THE MEANING OF LIFE IN HINDUISM AND BUDDHISM. *By Floyd H. Ross. Beacon Press, $2.75.*

CHRISTIAN readers will not be doing a service either to themselves or to their religion by resenting or ignoring the steady stream of new books about the religions of the East, as though it were a hostile Oriental invasion. Actually, the "Yoga Aphorisms" is the only one of the four books here mentioned that has any propagandist intent, and that one is of no less value on that account. The other three are written or edited by Christian scholars. All four will be welcome additions to the library of any student of the history, nature and philosophy of religion, anyone desiring acquaintance with the working of the Oriental mind at its deepest levels, or any open-minded seeker of the truth about God, man and the cosmos. Of course I am not recommending that Hindu and Buddhist views be accepted as *the* truth, but they express profound reflections upon the nature of Reality and the meaning of life. It is not generally realized how extensively Christian thought and Western philosophy have paralleled many of these concepts.

W. E. Soothill, who died in 1935, was one of the most learned of all Sinologists. After a long period of service in China as a missionary and then as president of the Shansi Imperial University, he was for 15 years professor of Chinese language and literature at Oxford. Every English-speaking student in this field quickly becomes familiar with his name by the frequent references in textbooks to his fundamental work in lexicography and phonetics. His "study of early Chinese kingship" is, in effect, a study of pre-Buddhist Chinese religion. This was an intricate system which included a cosmology and a theology, interwoven with patterns of combined priestly and political authority and rituals for gaining the favor of the spiritual powers and exercising social control. By comparison with the kingship in this system, the Stuart and Bourbon concepts of the divine right of kings seems crude, earthy and of kindergarten simplicity.

Soothill left his manuscript not quite ready for the press. War and other circumstances caused the long delay in its completion and editing by his scholarly daughter and a former student and colleague. Meanwhile, researches in Chinese archeology have revealed important data, such as the inscribed oracle bones and bronzes of the Shang period (1700-1100 B.C.), far antedating the texts which were available to Soothill. The editors recognize that his conclusions will need to be supplemented, and perhaps at some points corrected, on the basis of these later findings. (See, for example, recent publications by H. G. Creel, who has taken an active part in the researches mentioned.) Soothill's work will, nevertheless, remain a classic which, by the richness and variety of its content and its subtlety of interpretation, deserves to stand as an Oriental companion-piece to Frazer's *The Golden Bough*.

The sutras of Patanjali, together with the commentary upon them, give a lucid and compact account of the fundamentals of Hindu thought and of the yoga practices, or spiritual and mental disciplines, by which the devout may attain "unitive knowledge of the Godhead." Patanjali probably lived in the 2nd century B.C., though any date between 400 B.C. and 400 A.D. would be possible. The dates of early Sanskrit literature are uncertain, and not very important. Patanjali made no claim to originality for his philosophy. He was restating an earlier doctrine for his own time and coining it into aphorisms—or culling these nuggets of wisdom from earlier writings—for instruction in the way of attaining that blessedness which consists in the realizaton of oneness with God. This goal of man's spiritual quest has also been the declared objective of Christian mystics, but with a somewhat different meaning, since the Christian conception of God is different. (One might query, however, whether the mystic's conception of God actually is different at the moment when he is nearest to the attainment of that sense of oneness which he seeks.) The Hindu equivalents of God are Atman, the Ultimate Reality considered in its universal aspect, and Purusha, the Universal Reality considered as existing in the individual, and therefore the "real self" which the devotee endeavors to become by eliminating those hindering incidentals which constitute his false self.

The "aphorisms" themselves are so terse, and in many cases so general, that the reader would scarcely catch their significance without such guidance as the commentators give. They have, of course, drawn upon their knowledge of a much wider range of Hindu literature. Yet it seems that they have kept fairly close to their text. At any rate they have given a very intelligible and appealing statement of the Vedanta philosophy and the yoga techniques, including however only the mental and spiritual disciplines, not the physical exercises and postures such as are the conspicuous feature of Hatha Yoga. The book is sponsored by the Vedanta Society of Southern California.

The first volume of a series, "The Library of Religion," which is to present readings from the sacred books of the world's great religions, past and present, is one containing selections from Buddhist literature. The editor, Dr. Clarence H. Hamilton, was a missionary in China, then professor of the history of religions at Oberlin until his recent retirement. The texts utilized in these selections include Pali (Ceylonese), Chinese, Japanese and Tibetan. To simplify the approach for readers unfamiliar with the field, strictly philosophical writings have been excluded, together with the speculative and legendary proliferations of Buddhist literature in Sanskrit. The editor's introduction is brief and helpful. His own interpretation of the spirit of Buddhism is indicated in the subtitle, "A Religion of Infinite Compassion," and this emphasis appears in the selections.

Floyd H. Ross, a brilliant young professor of philosophy and religion in the University of Southern California, is at present in India (or on his way there) on a Fulbright fellowship for further study of the religions of that subcontinent—a very proper appointment in view of his earlier book, *Addressed to Christians*, and this second one, *The Meaning of Life in Hinduism and Buddhism*. From the first of these books I gained the impression that the author thought the world needed a single synthetic religion which would combine the best and common features of all the great religions and discard their divisive distinguishing elements. This was probably an erroneous impression. I don't think he meant that. Anyway, it wouldn't work. A synthetic religion never gets off of its architect's drawingboard. What Ross did mean, I am sure, was that the great religions have elements in common which can save the world from conflict and catastrophe if the distinguishing elements are not allowed to blind our eyes to the common factors that may fundamentally unite us. Specifically, since he is addressing Christian readers, he wants to tell them that they can learn something from Hindus and Buddhists and that they can respect the great religions of the Orient, if they understand them, even though they do not accept them in place of their own or surrender any distinctively Christian beliefs.

Besides discharging a professor's proper function in communicating knowledge, Ross is therefore endeavoring to lead his readers "towards a larger fellowship," as the title of the closing chapter of the present book puts it. This paragraph conveys the message:

> As these religions become better acquainted with the best in each tradition, including their own, a new spirit will replace the older competitiveness. Underlying the richness of diversity will be an ever-widening fellowship of honest men. Differences will not disappear, but they will be seen in a wider perspective. World community will not mean world faith in the sense that one religion will displace all others or synthesize them. It will involve, however, world-mindedness and a respect for diversity even while all honest inquirers are seeking to discover the more universal implications of their own starting points.

That certainly proposes the surrender of nothing except fanaticism and intolerance. Historically, Christianity has had plenty of both. It did not get them from its Founder, and it can enrich itself by losing them.

W. E. GARRISON.

Catholic Scholarship

COMMENTARY ON THE GOSPELS. *By Ronald A. Knox. Sheed & Ward, $3.75.*

KNOX's vigorous translation into English of the New Testament and now of the whole Bible has not escaped the favorable notice of Protestants. This first half of a New Testament commentary will prove even more interesting to them. Every translation, even one that does not by Roman Catholic rules require some commentary, is in itself partly commentary. Here however the brilliant and original author goes paragraph by paragraph through the four canonical Gospels and makes trenchant comment. The book is to be used alongside some text (not necessarily Knox's translation).

The selection of subjects for comment shows his varied interests. Some are literary. He constantly interprets how the authors operate. While he advises us not "to pry more closely into the psychology of the Incarnate" (p. 65), he is willing to explore the editorial processes of the evangelists, to conjecture why they write as they do, on the basis of what sources or oral tradition. Only by implication or individual parallels does his attitude on Synoptic relationships emerge. It follows the traditional Catholic hypothesis of the priority of Matthew to Mark, so that he concludes that "carpenter" is a correction by Mark for "carpenter's son" instead of vice versa, and that in some miracles of Mark Jesus "slowed down the process of miraculous healing which normally appeared (at least to human eyes) instantaneous."

The defects (again humanly speaking) of John's literary method are most frankly stated, his lack of lucidity, of good order or of normal memory. Textual variants of importance are not ignored—often reflecting Msgr. Knox's preference for the Greek above the Vulgate. The latter sometimes used "considerable liberty." It may be better "to trust literary instincts than to weigh manuscript evidence" (p. 110). The best reading could be wrong, and the worse reading "a well inspired correction" (p. 154).

If inspiration is assumed throughout, it is generally overshadowed by quite unsupernatural considerations. "Divine inspiration does not iron out the evangelists' personal characteristics" (p. 145). The questions asked and answered by Knox are acute and would often be overlooked by the ordinary reader. In a few cases they are due to theological presuppositions. The reader who does not share the same theology will nevertheless be interested in the answers. The Kingdom of God and many of the parables are referred to the church. The doctrines of the harrowing of hell, purgatory and perpetual virginity are found supported by the Gospels.

The striking thing about the book is how often it is congenial and even challenging, because any devout and intelligent Protestant shares with the author so much of the same standards of judgment, both religious and rational.

HENRY J. CADBURY.

CORRESPONDENCE

Why the Excitement?

SIR: An item carried by the national press and later reflected by frequent references in The Christian Century disturbs me. This is the exaggerated amount of space which the press, secular and religious, has granted to the Roman Catholic consecration rites of their first Negro bishop in the United States. The Negro press, along with the general press, secular and religious, gave this rite a vast national coverage which seemed to me totally disproportionate to its significance.

So our Roman Catholic brethren have at last consecrated a Negro bishop in the United States! What is so wonderful about that? Especially in view of the fact that there are literally scores of Negro bishops in Protestant churches?

Drexel Hill, Pa. JOHN HALKO.

Not for Extremists

SIR: The Christian Century publishes many excellent articles, but Lydel Sims' "Free Choice for the South" in the May 27 issue prompts me to take my typewriter in hand.

There is promise in Mr. Sims' suggestion, yet there are two classes of folk who would oppose his free-choice formula. First, there are the extreme antisegregationists of either race who abhor all compromise and would legislate utopia into existence this afternoon. Second, there are the extreme segregationists who think they know what God wants, what the "Nigra" wants, and what all white people ought to want.

I rode in the dining car out of Birmingham one night with an overjeweled dowager who knew exactly what the "Nigra" wants and needs. Overhearing the conversation as he served us, our waiter was gray-faced with anger. This good woman—she was a supporting member of a church, and knew that somewhere in the Bible was a passage in which God decreed that the black man should serve the white—would not be pleased with Mr. Sims' proposal. She, and thousands of her kind, believe that segregation is necessary for the preservation of an intangible, undefined something for which the "true southerner will fight to his last breath." Therefore any middle way is looked upon as dangerously subversive, and is opposed.

Therefore it is wishful thinking to expect the real "segregationist" to be convinced by the application of the free-choice method, although there are hundreds of thousands in the south who can be convinced, and who for themselves would welcome release from the shackles which segregation places upon them, for the white man is injured by segregation too.

Perhaps "free choice" describes the general difference between the north and the south in this racial matter. Segregation rears its head menacingly in the north as in the south, but there are places where Negro and white can mingle legally in the north as fellow human beings. The area is small, but it is there. In the south such free associations have to be bootlegged.

Chicago. BRYANT DRAKE.

Labor Responsibility

SIR: I am glad to see that The Christian Century is still concerned about the welfare of labor, although labor is no longer as strong politically as it was under the previous administration.

I am also glad that you selected a man as capable as David S. Burgess to state the case for labor in his article "In Defense of Labor" (May 13). I think Mr. Burgess has given a very fair statement, and I hope that his article will help to create a fairer and more sympathetic attitude toward labor under present conditions.

Many people are concerned as to whether labor, with its relative greater power in the American scene than it had 25 years ago, will use this power responsibly. It appears that it is developing a responsibility in the use of this power as rapidly as any other social group or class has done.

LEWIS S. C. SMYTHE.

College of the Bible
Lexington, Ky.

NEWS of the CHRISTIAN WORLD

I.M.C., W.C.C. in New Association

Worldwide Church Bodies Join in Plan to Coordinate Emergency Effort to Meet Relief Needs

GENEVA, SWITZERLAND, June 5.—A step forward in association of the work of the World Council of Churches and the International Missionary Council was taken at a meeting here late in May. The two groups had asked the World Council's department of interchurch aid and service to refugees to serve as executive agency of the new program in developing a coordinated strategy for emergency aid and relief throughout the world. At the meeting here the department's administrative committee accepted the assignment. It called on churches, mission boards, national committees and councils, and confessional organizations to "help work out a coordinated program of needs and assistance on a world scale."

See New Relationship as Ecumenical Landmark

A. Koechlin, president of the Swiss Federation of Churches and chairman of the administrative committee, which has long directed a strategy of ecumenical aid for Europe, termed the new plan "an event of historical significance in the ecumenical movement." In a letter read at the meeting, Charles Ranson, general secretary of the I.M.C., informed the delegates of his group's agreement with the plan. "These new arrangements mark an important development in the expression of W.C.C.-I.M.C. association," he wrote. A special consultative committee for the department's work outside Europe is to be established in the United States. Henry D. Appenzeller, director of the Korean National Christian Council's relief committee, has been appointed the department's representative in Korea for the receipt of funds and goods. A staff member of the World Council's service to refugees will be named to serve with Dr. Appenzeller.

Holland Sees Demonstration Of Ecumenical Fellowship

O. W. Heldring of the Netherlands church reconstruction committee said that since its tragic floods this spring Holland has experienced all three of the functions of the World Council's department of interchurch aid—ecumenical aid to churches, relief of human needs and service to refugees. "The response has been worldwide, and our churches are grateful," he said. At least $500,000 for church reconstruction has been sent to Holland from churches in Europe, the western hemisphere and Asia. Churches in 70 Dutch parishes suffered at least $400,000 damages. Half of the cost of replacement and repair must be borne by the Dutch churches; the other half will be paid by the government. Money left over from the ecumenical contribution will be used to replace church equipment, help support pastors whose parishes have been impoverished, and establish a scheme for rebuilding community morale. It is a little known fact that one of the greatest needs is for care and counsel of families after they return to their destroyed villages; this is a period of trial and misery which is likely to produce breakdowns in family and social life. The churches have established two projects to help meet this problem. One sets up and mans social service and welfare centers in key villages in the flooded areas. The other enlists social workers and youth leaders in a program to help rebuild community life, care for children, counsel broken families, and aid in coping with the mass of legal details attendant on re-establishing evacuees in an ordered existence.

Hope to Extend Aid to Near and Far East

At the meeting here, needs in Indonesia, India, Hongkong, Pakistan and the Near East were discussed along with those in Korea. New resources for helping those areas were proposed. In addition to aid being sent there through Church World Service, funds from Great Britain, Australia, Denmark, Canada, Germany and New Zealand and from new U.S. church sources are expected to be available by the end of this year. At the department's annual consultation in Geneva in October, a "world service program for 1954" is to be set forth. Delegates at the May meeting represented the World and International Missionary councils, the Church of Sweden, the Congregational Christian, Presbyterian, U.S.A., and German Evangelical churches, the British Council of Churches, the Swiss Federation of Churches, Church World Service, the Lutheran World Federation, Lutheran World Service, and the Netherlands Ecumenical Council.

Interchurch Aid to Europe Exceeds $8 Million

According to figures released by the World Council of Churches, over $8½ million was contributed for all forms of interchurch and intermission aid and service to refugees in Europe during 1952. Some $4 million of this was in the form of food, clothing and medicine for Europe's 10 million refugees and the needy in church institutions. More than 18,000 refugees were resettled overseas. American churches gave $7,333,628, of which slightly more than half came through the Lutheran World Federation, the rest through Church World Service and other church agencies.

Work Camp Program Is Worldwide

The World Council's work camp committee is sponsoring summer camps this year in Austria, England, France, Germany, Greece, Holland, Italy and Sweden. Several hundred young people from overseas will join European campers in these reconstruction projects for the churches. In addition, the Brethren Service Commission and the Mennonite Central Committee are each sponsoring reconstruction camps in five centers; the Scottish Ecumenical Youth Council is conducting a work camp at Iona to help restore the abbey there; and Pastor H. Symanowski is directing a pastors' work camp at Mainz-Castel, Germany.

ROBERT B. TILLMAN.

Would End Racial Bar in Churches

Catholic Bishop of Raleigh Insists on Nonsegregation—Urge Sewanee to Admit Negro Students

WELDON, N. C., June 9.—There is no indication that the order issued by Roman Catholic Bishop Vincent S. Waters for integration of the Negro and white congregations in Newton Grove, N. C., will be rescinded. [See The Christian Century for June 17, p. 709.] First nonsegregated services under the new order were held Sunday May 31, with Bishop Waters officiating. Later he received small groups of protesting white parishioners. . . . The Episcopal diocese of North Carolina at its convention last month requested that qualified students, regardless of race, be admitted to the University of the South's school of theology, the church's seminary at Sewanee, Tenn. (But it rejected a proposal that women be allowed to serve on vestries in local parishes.) . . . A conference of 87 white and Negro ministers called at Raleigh by the Fellowship of Southern Churchmen urged all ministers and other Christians to "produce practical programs in the communities in which they work" leading toward abolition of segregation in church and community.

Hospital Open to Physicians Of Both Races

At the opening of a new memorial hospital in Union county, N. C., it was announced that any qualified physician practicing in the county will be eligible for staff appointment, regardless of race. Membership in a medical society (a privilege restricted to whites) is not required. . . . Horace Carter, young Tabor City, N. C., editor who led in the fight against Ku Klux Klan terrorism last year, has been chosen "man of the year" by the state junior chamber of commerce. . . . Mark Ingram, Negro farmer convicted last year of assaulting a white girl by "leering" at her has been relieved of a suspended sentence by the North Carolina supreme court.

North Carolina Waits on School Decision, but Prepares

At this year's session of North Carolina's general assembly, the question of what the state will do if federal courts outlaw segregation in public schools was broached but quickly dropped. In a later statement, Gov. W. B. Umstead declared: "I have not undertaken to anticipate what the decision of the Supreme Court will be." He pointed out that regardless of that decision, North Carolina must move steadily forward in improving schools for both races. "In any event, we know that we will have to provide equal facilities for our children without discrimination," he said. In a step toward this goal, the legislature at Gov. Umstead's request provided for an election this fall on a $50 million bond issue for school construction. However, it is recognized that if the courts call for immediate equalization, this sum would be only a first

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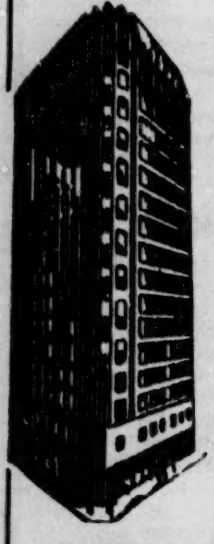
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Sponsor Work Camp at Fellowship Center

Again this year the Congregational Christian Service Committee is joining the Fellowship of Southern Churchmen in sponsoring a work camp at the fellowship's center near Swannanoa. If construction planned for the summer is completed, the center should be ready for small conferences next year. Under consideration is a plan for using the center in the winter as a seminary for training pastors to serve rural parishes.

Methodist Evangelism Program Adds 12,427 Members

As the result of a united evangelistic mission held in April and May, Methodist churches in the Carolinas reported 12,427 additions to membership, of which 7,177 are listed as "first decisions." The mission, a combination of simultaneous public services and private visitation, was probably the most intensive and widespread evangelistic effort ever made in this area. . . . Duke University's Christian convocation last week offered as Gray lecturer Charles W. Gilkey, formerly dean of the University of Chicago chapel.

College Holds School of Christian Studies

Meredith College at Raleigh is holding its first annual school of Christian studies, starting next week. Purpose is to bring ministers and laymen together under the leadership of "scholars making important contributions to Christian thought and life." Lecturers are Roland H. Bainton of Yale, Ernest C. Colwell of Emory, and C. G. Rutenber of Eastern Baptist Seminary.

And So Forth

The American Friends Service Committee is sponsoring an institute of international relations at Guilford College this week. Among the leaders scheduled are Ambassador G. L. Mehta of India, Amiya Chakravarty of Calcutta University, Stuart Morris of the British Peace Pledge Union, and Frank W. Rounds, a correspondent until recently attached to the U. S. embassy in Moscow.

A week of "summer studies on alcoholism" opened at Chapel Hill yesterday.

J. Lem Stokes II, formerly of Nashville, Tenn., becomes president of Pfeiffer Junior College, Misenheimer, N. C., in July. New president of Atlantic Christian College, Wilson, N. C., is Travis A. White, formerly of Lubbock, Tex. He succeeds Ray Lindley, who resigned to become administrative vice-president of Texas Christian University.

Sharp criticism from press and pulpit followed open use of gambling devices at a carnival at Cherry Point marine airbase. Proceeds were designated for the navy relief society, whose fund is administered by the chaplains' corps. No public explanation or repudiation of the money-raising methods has been offered by the chaplains.

The North Carolina council of churches' migrant ministry is being extended this year to the Aurora area. Projects are also under way at Elizabeth City and Hendersonville. During June the council is sponsoring a statewide collection of clothing for overseas relief.

HENRY G. RUARK.

Build 'Church of The Open Door'

Five Denominations Unite to Serve the Residents of Two Public Housing Projects in Brooklyn

NEW YORK, June 17.—Ground was broken on a recent Sunday for the Church of the Open Door, interdenominational, interracial church which will serve residents of adjoining housing projects in Brooklyn—Government Farragut Houses and Fort Greene Houses. The church stands on ground designated by housing authorities within the bounds of the project. The $200,000 the building will cost was contributed by five denominations—Baptist, Congregational Christian, Methodist, Presbyterian, U.S.A., and Reformed—and by two interdenominational groups—the New York city mission society and the Brooklyn division of the Protestant council of Greater New York. Chairmen of the committee sponsoring the project are Kenneth D. Miller, executive of the mission society, and H. Richard Siciliano, pastor of the church. At the groundbreaking ceremony a telegram was read from Pres. Eisenhower extending his greetings and stating: "This joint undertaking by five of America's great churches sets a heartening precedent in providing for the spiritual needs of the residents of a great housing project."

100,000 Children March in Sunday School Parade

A hundred thousand Brooklyn Sunday school pupils, from babies in carriages to home department members, participated in the 124th Anniversary Day parade sponsored last Thursday by the Brooklyn Sunday school union. At the preceding luncheon for officials and honored guests who made up the reviewing parties, Robert A. Vogeler, American businessman who was imprisoned in Hungary for more than a year, insisted that our greatest responsibility is to "bring the word of God to the people behind the iron curtain." Mr. Vogeler, a member of the Protestant Episcopal Church, described his experiences in solitary confinement, and his joy when friends managed to smuggle a Bible to him. "Man cannot dispense liberty, man cannot dispense freedom," he said. "These things come from God."

Episcopal Sunday Schools Present Offering

At the Cathedral of St. John the Divine last Sunday, 3,000 children from Sunday schools in 150 parishes and missions of the Protestant Episcopal diocese of New York marched in the procession. They were participating in the traditional annual presentation service of children's missionary offerings. One child from each parish made the actual presentation of the gifts, which totaled $44,331. Bishop Horace W. B. Donegan blessed the offering.

Launch Drive-in Church Services in Bronx

Summer church services at the Whitestone Bridge drive-in theater in the Bronx were launched at 9 a.m. Sunday June 7.

The letter THAT BUILT a foundation

On the 8th of May, 1953, the David C. Cook Foundation was notified that it had been designated sole owner of the David C. Cook Publishing Company. The transfer of all Cook company stock to this non-profit organization for Christian education is a monument to the purpose of the former owners ...and an event of major importance to every Christian teacher.

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I want to share with you
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Already in full swing is the IAH Club, a youth evangelism program
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Other projects now under consideration include:
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national surveys to determine the urgent needs of Sunday schools
and then answer those needs;
a program to provide more and better teacher training materials.

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to realize that now every cent of the money you spend
with the David C. Cook Publishing Company for teaching tools
will be applied directly to the advancement of Christian education.

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The services, intended for passers-by headed for a day at the beach as well as for people in the neighborhood who seldom go to church, will continue until September. Because of rain on the opening day, only 200 cars were parked before the theater screen, which was banked by flowers and flanked by a mass choir. The sermon was preached by Sidney G. Menk, pastor of University Heights Presbyterian Church and president of the Bronx division of the Protestant council, sponsor of the project. It is expected that in good weather the drive-in area will be filled to its capacity of 1,200 cars.

Warns Americans They 'Live in Fish Bowl'

"Any amount of bigotry is too expensive," Eric Johnston, president of the Motion Picture Association of America, declared here last week in his address to the 80th biennial convention of the Union of American Hebrew Congregations. Mr. Johnston had just returned from a tour of the Middle East. "America is living in the biggest goldfish bowl of all time," he said. "The bigots and the zealots and the detractors of freedom are still with us, and the whole world is watching what we do about them. . . . We can't rest easily until we've wiped out every last speck of segregation in our nation's capital."

Catholics Report Increases For 1952

The annual official directory of the Roman Catholic Church in America, published here recently, reports 117,803 conversions in 1952—964 more than in 1951. Catholic population of the U.S., Alaska and Hawaii is given as 30,425,015, a 1,017,495 increase over the previous year. The hierarchy numbers 193, the clergy 45,222. There was an increase in members of religious orders—to 7,723 brothers and 158,946 sisters. Educational institutions increased by 137 to 12,124. There were 15,434 seminarians enrolled in 71 diocesan seminaries, and 17,258 students in 368 novitiates and scholasticates. The number of students in parochial elementary schools was 361,852; in high schools, 216,008. Increase in both categories of schools was 171,153.

And So Forth

Bishop Horace W. B. Donegan of the Episcopal diocese of New York reports 3,281 confirmations in the diocese this year. In addition, 193 adults have been received from the Roman communion.

When David W. Romig was ordained a Presbyterian, U.S.A., minister recently, his father, Edgar F. Romig, pastor of West End Collegiate Dutch Reformed Church, preached the sermon, and his brother, Edgar D. Romig, an assistant pastor at Trinity Protestant Episcopal Church, Boston, read the scripture.

James Stewart Wetmore of Toronto has been appointed executive director of the department of Christian education of the New York Episcopal diocese.

Catholic, Jewish and Protestant leaders participated in dedication ceremonies opening the Leland Eggleston Cofer memorial chapel at New York hospital. The nondenominational chapel will be open to patients, visitors and staff for meditation and prayer.

J. HENRY CARPENTER.

Interracial Café Law Ruled Legal

Supreme Court Finds Washington's 'Lost' Measure Still in Force—Pastors Urge Attention to Freedom

WASHINGTON, D. C., June 16.—Last week the Supreme Court ruled still valid the 1873 District of Columbia "lost law" making it a criminal offense for operators of eating places to refuse equal service to all "well behaved" and "respectable" persons, regardless of race. The district government proceeded after June 10 to enforce the law. In its action the Supreme Court reversed a lower court decision that the "lost law" was invalid. A decade ago no Negro or other "person of color" could find a restaurant in Washington where he got service on an equal basis with whites. But changes had been going on. Some 60 downtown eating places were already serving members of both races before last week's decision. In another ruling, the Supreme Court held that Congress has the right to delegate complete municipal powers to a body elected by the district's citizens. This gives "home rule" advocates new hope. Chairman Francis Case of the Senate district committee says he will seek immediate action on his bill for home rule.

Urge Rededication to Concept of Freedom

Meeting at Washington Cathedral recently on invitation from the local church federation, 100 ministers of the area signed a statement on "the concepts of American freedom as derived from Christian tradition and as related to current issues." Said the statement: "Some of our fellow citizens, through fear, seem prompted to measure other men's freedom . . . by their own concept of American freedom. Whenever men neglect God they tend to rely instead on some human agency which ultimately inclines to police the human soul." After commending for "careful study" the National Council of Churches' statement on congressional investigation of communism—which it termed "constructive, patriotic and Christian"—the ministers concluded by summoning their fellow citizens to "rediscovery of that truth which takes away the peril of fear and restores the strength of freedom."

Washington's Clergy Pay Call on President

Following a local ministerial tradition of calling on each new President to bring him their greetings and assure him of their prayers, 275 Washington pastors went to the White House recently to be received by Pres. Eisenhower. Albert Shirkey, president of the local ministerial union, presented Mr. Eisenhower with a leather-bound desk copy of the Bible (R.S.V.). Preceding the call, the ministers met for luncheon, where they were addressed by Methodist Bishop G. Bromley Oxnam on "Sounding Boards for Prophets." "There can be no prophetic voice where the philosophy of Karl Marx is dominant," said Bishop Oxnam. "In a Christian society, the prophet has his proper place. . . . In an hour of crisis, it is

not less of the moral law but more that is needed. Therefore, attempts to silence the prophet are in themselves subversive. . . . The prophet is never a chaplain to the status quo. He stands as the teacher of the principles of conduct, a voice of judgment, a herald of a new day."

Lutherans Consider Church-State Separation

Seventy-five Lutherans from the Missouri Synod and from bodies affiliated with the National Lutheran Council met in Alexandria, Va., recently for a seminar on the church and national life. They heard reports on a study made by three Lutheran theologians which declared that separation of church and state in America "does not have the 'absolute' connotation that has sometimes been attributed to it." Such an interpretation, the report said, would be a "counsel of despair" and would "deny the function of the Christian community to be the salt of the earth and the light shining in darkness." "This [Christian function] assumes an interaction between church and state as well as between the church and all other areas of life, for which the concept of absolute separation has not made adequate provision," the report pointed out. The Lutherans called on the church in America to "seek and stress the positive opportunities provided for it . . . instead of negatively demanding its rights."

Methodist Pastors Look 'Inside Washington'

Seventy-five Methodist ministers from 25 states recently took a three-day look "inside Washington." They spent one day "behind the scenes" at the state department. Harry W. Seamans, public liaison officer, told them that "when the church is on fire about some issue and has the correct facts, it is a powerful influence in shaping government policy." He cited "wheat for India" and U.S. representation at the Vatican as examples. Gen. Charles R. Carpenter, chief of airforce chaplains, told the ministers that 28 per cent of the men entering military service have no religious background. "It will be the greatest tragedy in modern Christianity if the church is content with merely furnishing chaplains," he said. Chaplain Carpenter, a Methodist, praised the Lutherans for doing the best job at keeping in touch with servicemen.

And So Forth

Westminster Theological Seminary at Westminster, Md., one of the 10 Methodist graduate schools of theology, will move to the campus of American University here as soon as funds are available. Its property will be purchased by adjoining Western Maryland College. The seminary now has a faculty of 12 and around 150 students.

The Japan International Christian University Foundation sponsored a reception at the Japanese embassy here to celebrate opening of the new institution near Tokyo.

At the 33rd annual meeting of the Washington federation of churches, Prof. Elton Trueblood of Earlham College spoke on "A Strategy of Renewal in Our Time." "What we have to fear most is inner decay of our own lives," he said. Edward L. R. Elson was re-elected president of the federation.

The capital community faces serious problems in delinquency and crime. Major crimes have increased by 19 per cent, delinquencies known to the juvenile court, 60.5 per cent. A member of the House district committee has declared that if the district had home rule it would not tolerate such conditions.

Immediately after clearing the $640,000 debt on its sanctuary, National City Christian Church broke ground for an $850,000 educational unit.

Leland W. F. Stark, who has been active in the work of the local church federation during his rectorship of Epiphany Church, on June 9 was consecrated bishop coadjutor of the Episcopal diocese of Newark. To signify his continuing interest in cooperative Protestantism, he invited the executive secretaries of the federation and of the New Jersey state council of churches to be seated in the chancel during the consecration service. F. E. REISSIG.

Launch Study of Bearing of Social Sciences on Church

In collaboration with the Russell Sage Foundation, Union Theological Seminary, New York city, will undertake a study of the bearing of the social sciences on the work of the churches and the preparation of Christian ministers. The foundation has

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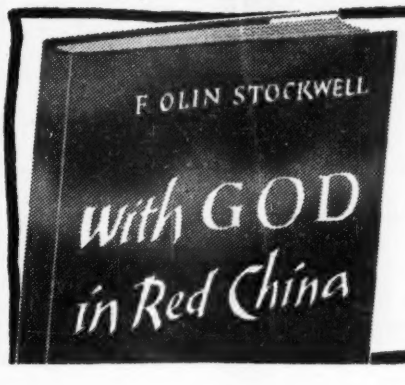

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sponsored similar studies in relation to medicine, law and social work. Director of the study will be Samuel Blizzard, associate professor of sociology and administrative director of Pennsylvania State College's social science research center. He will also be visiting professor of social science at the seminary during the two years the study is in progress.

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See Materialism Yielding

Christian Scientists Are Optimistic as They Assemble at Annual Meeting

BOSTON, June 13.—Meeting in Boston in annual session this week, 7,500 Christian Scientists were assured by their Board of Directors that materialism throughout the world is increasingly yielding to the impact of "spiritual enlightenment." Then they received evidence of this statement in quantities of reports on recovery from a host of physical ailments through "prayerful living of pure Christianity."

Christian Scientists have held their annual meetings here for more than a half-century. While they give out no membership statistics, it was revealed that 34 new branches of the Mother Church were established during the year, including churches in Morocco, the Netherlands and Germany. Fourteen Christian Science chaplains are on active duty with the armed forces, three of them in Korea. Establishment of a division of college organization activities was announced. It is to be headed by Joseph G. Heard of Miami, a former Christian Science navy chaplain. Strengthening of the church's work with young people in other ways was also reported.

The delegates were told by the church treasurer that around $1 million was expended for charitable purposes last year, and that the church received an equal amount in gifts from members and friends. Elected president of the Mother Church, First Church of Christ, Scientist, in Boston was Mrs. Grace F. Cudworth, for more than 40 years a practitioner in Boston. Theodore Wallach of Winnetka was named first reader; Mrs. Ruth Lund of New York, second reader.

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West Germany Courts Church

With Elections Ahead, Politicians Hold Conferences with Clergy—Grüber Letter Stirs Controversy

BETHEL-BIELEFELD, BRITISH ZONE, GERMANY, June 8.—As this year's parliamentary elections near, West German political parties are intensifying their efforts to convince the electorate of their friendly attitude toward the churches. At the end of May members of the Christian Democratic Union (C.D.U.) met in Frankfurt with leaders of the Evangelical Church of Hesse. They agreed that while it is not the business of the church to come out for any one party, it has a duty to kindle a sense of political responsibility in Christians. Church leaders said that hereafter all declarations on public policy made by the Council of the Evangelical Church in Germany will be forwarded to political leaders for their information. Martin Niemöller pointed out that the church still has before it the task of developing a framework of ideas and directives on political, social, cultural and economic problems. The same week, leading churchmen and Social Democratic (S.P.D.) politicians met at Königswinter, with Erich Ollenhauser, parliamentary opposition leader, opening the conference with an address. Speeches and discussions considered social problems, European unity and individual liberty. Party leaders expressed appreciation of the growth of understanding between the groups in the past few years, a development which made such talks as this possible.

Grüber Charges West Germany Does Not Want Reunion

In mid-April Provost Heinrich Grüber, chargé d'affaires for the Council of the Evangelical Church in Germany in respect to the Soviet zone, wrote to the Bishop of Chichester in England asking for help to set in motion "serious and sincere conversations on the highest level" regarding reunification of Germany. He charged that because Roman Catholics predominate in West Germany, that government is not really interested in consolidating the "mother country of the Reformation." And he declared that while the great powers "pretend" that they want to see Germany reunited, as a matter of fact they desire to preserve the status quo. German industrialists who are profiting by the current expenditures on rearmament would suffer if peace were to come, he said; they realize that reunion would precipitate a financial crisis which would cost them billions.

Evangelical Council Repudiates Grüber's Sentiments

In some way, Grüber's letter to the Anglican bishop found its way into the *Manchester Guardian*, thence to the German papers. It aroused expressions of surprise and disagreement in church, press and political circles. On May 7 the Council of the Evangelical Church in Germany met and instructed its president, Bishop Dibelius, to make known to the Bishop of Chichester its disagreement with certain

of Grüber's statements. Bishop Dibelius has now done so. He points out that while any of the Council's chargés d'affaires has a right to his own political opinions, Provost Grüber does not speak for the Council. "We know too well how hard both Evangelical and Roman Catholic politicians in West Germany are working toward reunion of the fatherland, and we want to avoid anything which might give the impression that we do not appreciate their efforts," Bishop Dibelius wrote. "We owe it to these friends to let it be known abroad that the Evangelical Christians in East Germany are sincerely grateful for their unselfish labors."

Report Improved Protestant-Catholic Relations

Gerhard May, Evangelical bishop in Austria, reports that a complete change in the relations between Protestants and Catholics there has come about through their cooperation in service to refugees, campaigns against pornography, the solution of legal problems connected with the schools and with family life, and other matters. After four centuries of Catholic counterreformation, the two communions joined in opposition to the nazi threat to all Christianity, and continued a common stand as secularism made ever deeper inroads in Austria. One proof of the better interdenominational understanding is the fact that Austrian Chancellor Raab, when he took office last month, visited Bishop May—the first time a man holding so high a government office bothered to acknowledge the ethical and religious importance of Protestantism in Austria. However, Bishop May says, in many respects Protestant-Catholic relations could still bear improvement.

Hold First Service in Ruined Kaiser Wilhelm Church

On Whitsunday the first postwar worship service was held amid the ruins of the Kaiser Wilhelm Memorial Church, West Berlin, a target for bombers during the war. The premises have now been cleared of rubble and weakened parts of the building have been removed, so that it is no longer a safety hazard. Later this month the Society of Friends of the K.W.M.C. will make public details of a competition in designs for reconstruction of the church. The new church is to be modern in style, but will incorporate parts of the old building so far as possible, and the mosaic chapel is to be preserved. Also this month the Berlin post office will issue a set of "extra-charge" stamps picturing the church in prewar days and in its present ruined state. The extra proceeds from the stamps will go to the reconstruction fund.

New Testament Editor Continues Revisions

Erwin Nestle, known the world over as editor of the Greek New Testament first issued by his father in 1898, celebrated his 70th birthday May 22. He has been working with his father's text for 40 years and has put out nine successive editions, the first in 1927, the ninth this year. Counting from the original 1898 issue, this makes 21 editions of the Nestle New Testament. The completely new critical apparatus in the 1953 edition will be taken over in a New Testament to be issued next year by the British and Foreign Bible Society as part of its sesquicentennial celebration. In addition to his labors as editor, Dr. Nestle has until quite recently been working full-time as a teacher of religion in a higher school at Ulm.

FOCKO LÜPSEN.

The Church Roll

Robert M. Hopkins has retired as executive vice-president of the Golden Rule Foundation. He is to be succeeded by Monroe H. Hess, Jr., formerly administrative assistant to the dean of the Harvard University graduate school of business administration.

While Ralph W. Sockman takes his annual summer leave from the National Broadcasting Co.'s "National Radio Pulpit" program, he will be replaced by John A. Redhead of Greensboro, N. C., (June 7-July 26) and Methodist Bishop Arthur J. Moore of Atlanta (Aug. 2-Sept. 27). The programs are broadcast on Sundays at 10 a.m. eastern daylight time.

Recent deaths in the field of religion: Rosamond Bates Cary, for more than 40 years a Congregational Christian missionary in Japan, where she specialized in work with women, in Kobe, Japan, at the age of 66. Mrs. Cary's husband, Frank, is associated with the United Church of Japan. . . . Lloyd Stanton Ruland, for many years a Presbyterian, U.S.A., missionary in China and secretary for China 1938-51 on the staff of his denomination's Board of Foreign Missions, on May 16, at the age of 63. At the time of his death Dr. Ruland was the mission board's representative in Southern California. . . . Fernando Cabrera Latorre, bishop of the Spanish Reformed Church (Episcopal), in Madrid, on May 21, at the age of 78. . . . Henry F. Offerman, professor emeritus at the Lutheran Theological Seminary, Philadelphia, New Testament scholar, author of several books on the Bible and formerly editor of a number of Lutheran publications, on May 21, at the age of 86. . . . Douglas W. Bruce, less than two months after his retirement as minister of St. Andrew's Scots Presbyterian Church, Buenos Aires, on May 27, at the age of 69. (See The Christian Century for June 3, p. 669.) . . . Eugene M. Antrim, Methodist minister and president 1923-34 of Oklahoma City University, on June 2, at the age of 79. . . . Adam Clayton Powell, Sr., minister emeritus of Abyssinian Baptist Church, New York city, which he had served since 1908, active participant in affairs of the National Baptist Convention, on June 12, at the age of 88.

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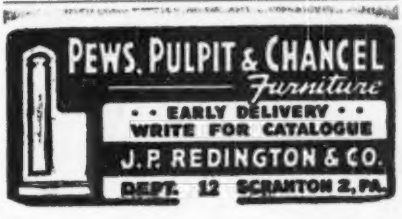

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GUIDEPOSTS TO CREATIVE FAMILY WORSHIP

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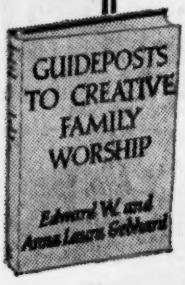

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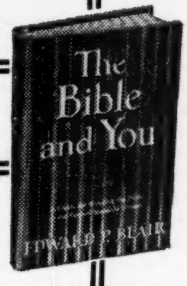

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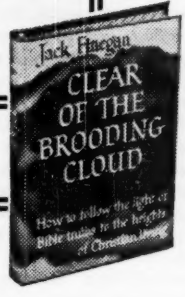

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